/69 cont./

861 155 157 aggravates in a way the effects of cultural disintegration, as well as other manifestations stemming from the situation of marginality.

856 [846] To the extent that the adult concerns himself with the development of the child, his interference is directed almost exclusively toward growth and physical well-being. The restrictions to which the father submits in the couvade and before that bear above all on the physical well-being of the newborn baby. The magic means that are put into practice during childhood are of a therapeutical and prophylactic nature. To avoid having toads form in the baby's mouth, there is hung around its neck a small cloth with seven "little toads" (probably tadpoles). Such usage, observed among the Ñandéva of Araribá and probably of caboclo origin, is analogous to that of tying around each leg of the child a string with miçangas /not italicized in the original/ and rings from the leg of a saracura bird, "in order to learn to walk fast" (Mbüá of Rio Branco). As we have seen earlier, the Ñandéva of Bananal told me about the cold morning bath to which "the ancient ones" subjected the children, so that they would grow up strong, a practice now abandoned. Among the Mbüá of Palmeirinha I saw a baby, of male sex, with a bracelet of embira provided with a knot; I was told that it was a matter of "sympathy, in order to remain strong"; obviously the reader will not fail to note the anology with the "muquira" used on the wrist by our caboclo to make the arm strong. --

856 789 825 [1171] 856 178 515 856 789 [1171] 856 Finally, touching upon physical existence, the children are constantly surrounded by magical protection and stimuli.

828 856 Regarding the soul, that is, the psychic and moral individuality, there are some practices of magico-educative treatment, but of secondary importance. The soul is born already finished, or at least with certain qualities virtually, so to speak, embryonic. In general, therefore, no attempt is made to force the development of the psychic nature. There are few magical remedies developed by the culture in order to influence the formation of the personality of the immature. Among the Guaraní of Dourados (both Kayová and Ñandéva, according to the information of Marçal de Souza), the parents of the newborn baby

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828 856 pass over the mouth of the latter a wooden ear /Port. orelha de pace/ (yrupé), so that it does not become foul-mouthed and does not become accustomed to talking coarsely. /70/ They also 856 "educate" the female children from the first days on by passing 82 over their hands the front paw of a cutia /a kind of agouti/ killed in hunting; it is so that the child may learn to pick up well sweet potatoes, cará, and other products of the earth. Another practice of the same Ñandéva, to which the adults submit as well: a gaturamo (guyrĩtĩ ñeẽ), a bird that imitates the call of others, is killed, the body pulverized and mixed with tobacco powder /Port. pó de fuma/, which is chewed in order to learn the language of the whites with greater facility. It is a treatment similar to that of the Kayová, who attach great importance to a good voice for singing; this consists of gargling for many days with a "remedy" from the bark of a tree that I can not identify. Among the Kayová, a boy perhaps eight years old had a little leather bag of wasps (kávy) around his neck, in order to become smart (kyréỹvadjá). Kyréỹ mombyrý ohó, "one who is smart goes far," the child explained to me.

869 The Ñandéva told me that prayers are not taught to the children, for, being individual, they are sent directly by the deities. From the most tender childhood on every Ñandéva participates in the family ceremonies and those of the whole community, thus learning without any effort everything that is part of the group patrimony; at the same time he waits to be sent his own prayer, which he will receive in a dream. The same is said among the Mbüá, where everyone knows the prayers of all his companions by dint of always hearing them; they are used as lullabies, and little children two years of age already sing them softly to themselves. Later they will have their revelations too. Thus the air of 869 contempt with which Miguel, Mbüá ñanderú, told me: "We do 828 not need money, nor any school, for God says so. A child does [115] not need school, because knowledge comes from God." This